/121 cont./

not believe that taxata and tuanta are clans, at least they could not have been in the beginning, or the Indians would not have compared them with the Aymara saya, which each contain a large number of clans. Another consideration prevents me from accepting this comparison. The part of the village called tuanta actually includes an area known under the name of warta-ayl'u, southern clan, somewhat to the side of the rest of the agglomeration. The inhabitants of warta ayl'u participate in the festivals and solemnities of the saya tuanta and are under its alcalde. Their individuality is only revealed in their tendency to stay together and, a significant detail, by the presence of a special chapel in the middle of their huts. Each saya, in fact, has its own chapel where it celebrates its /122/ ceremonies, the church located in the middle of the neutral zone being used only in the course of solemn festivals which bring together the whole tribe. No doubt we are dealing here with an ancient clan which has survived whereas, in the other saya, clan and "moiety" have merged.

Outside of the public buildings such as the chapels and the prison, the village is made up of dwelling houses with their immediate annexes: storehouses and small enclosures. The detailed description of the hut will be the subject of a special chapter. Right now it is enough to mention that the dwelling houses as well as those which serve as storehouses are cylindrical in form and are made of superimposed clods of earth crowned with a straw, dome-shaped roof (Pl. VI, B /see p. 30 /). In places the huts are grouped at random, but in a general way they are laid out in long, more or less parallel rows, with the spaces between them corresponding to streets. As all the houses open on the east, each row of houses faces a different street.

The huts belonging to a single household or to the same family are joined by small walls which form little enclosures used as woodhouses or poultry houses. A very low wall separates huts so joined from the next ones. The ground marked off in this manner is comparable with the "patio" of Aymara houses and is placed under the protection of a spirit, the patio mal'ku.